

# CSP SWORD

No. 13 Vol. 5

Concordia College, St. Paul, Minn.

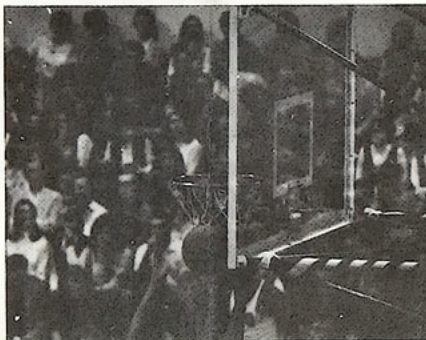
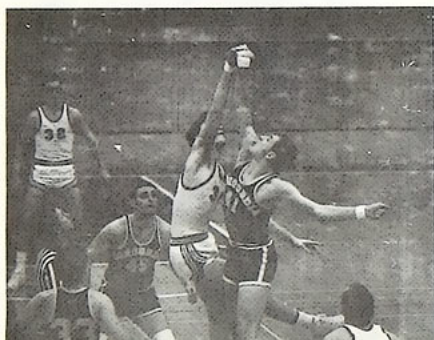
Monday March 9, 1970

## St. Louis - 1970

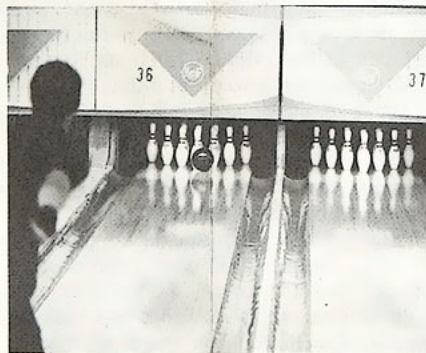
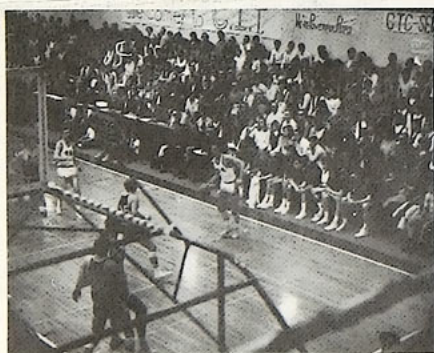
Ed Wheatly

Photography

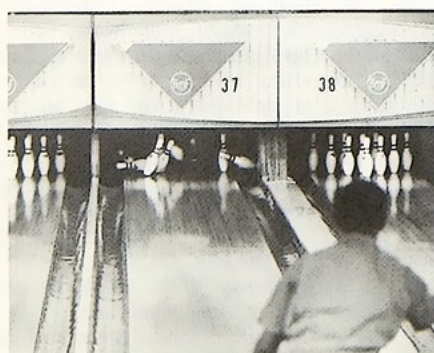
Tom Schlieff



## Concordia Invitational Tournament



.. The largest crowd ever, saw C.I.T. in St. Louis this year. C.S.P. had over 150 crowded among them. The COMETS stormed RIVER FOREST but fell to the SEMINARY to take second place in basketball, while the bowlers finished tail end in a close tourney. C.S.P. uninspired? You missed C.I.T!



Tonight? see page 4

## A Partisan Report

WASHINGTON, D.C. - Senator Walter F. Mondale today criticized the "odd coupling" of promotional and regulatory activities within the Atomic Energy Commission and called for greater precaution in the nuclear field.

Renewing his support for the State of Minnesota's tight restrictions against radioactive discharge, Mondale said that the AEC "is not doing nearly enough to regulate nuclear power in behalf of the public and of our environment."

The Minnesota Pollution Control Agency is involved in a controversy over limitations it set to reduce radioactive effluents from proposed nuclear power plants along the Mississippi River in the Twin Cities area. The Minnesota Agency's regulations are much more stringent than those set by the AEC and are the subject of a court suit.

Mondale said he believed the State of Minnesota "should have the prerogative to maintain its own restrictions as long as they are tighter than those imposed by the AEC."

Mondale's remarks were prepared for the Joint Committee on Atomic Energy, which is currently investigating the case.

The Minnesota Democrat questioned the reliability of the AEC's regulatory functions, pointing out that its regulatory division received only one-half of one percent of the total AEC budget. On the other hand, promotional activity, nuclear testing and weapons development account for virtually all of the \$2.5 billion budget.

Mondale advocated an expanded effort in regulating atomic power. Since the nuclear field is still a relatively new and hazardous one with many unknowns, Mondale said, "this is no time for an exercise in the arrogance of nuclear power."



## LISTEN TO THE STARS

by Paul Bartz

The rosemary stream  
flows through the  
Bayberry rocks  
to  
ascertain  
the reality of the  
Piano of Majesty.

play, piano, play

The stream of life sweetly caresses the Earth,  
in Love —  
feeding the plants  
and the animals.

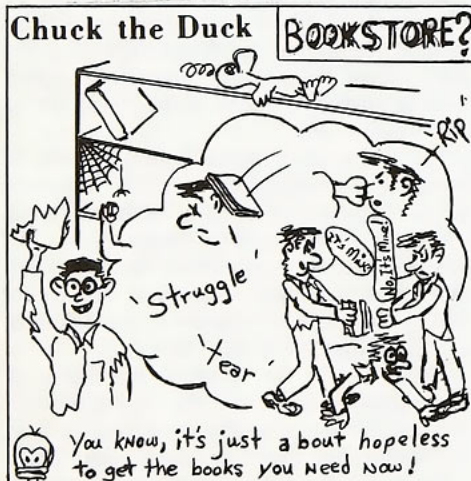
The Kiss of the Downpour  
refreshes the Earth  
as far as the eye can see.

And pinpoints of light in the sky  
make promises to man,  
That only  
man  
can keep.



## THE ACCIDENT

Re-printed from the Ft. Wayne "Triangle"



Ambulances rushed to the scene of a serious accident late this decade in which there was reputed to be a violent collision between the Church and the Twentieth Century.

Early indications are that the Twentieth Century is optimistic about recovering enough to survive for the required thirty years. There is more serious speculation, however, about the condition of the Church.

Attendants at the scene of the accident noted in their preliminary reports that the Church seemed to be suffering from multiple fractures of the theology and of the community. In addition there seemed to be some internal injuries. Several transfusions of money and good publicity were given on the scene, but this brought only temporary relief.

Informed sources who witnessed the near fatal accident give various accounts. One eyewitness was quoted as saying, "My God, it was awful. The Church just parked there in the middle of the freeway talking to itself. It made no effort to move out of the way or to move in the same direction as the Century. It just sat there. It was Awful!"

Another witness, however, gave a different account: "It was intentional and malicious. The Church has been parked in that one spot for the last four hundred years. The Twentieth Century knows that, too. But it made no effort whatsoever to swerve and avoid the crash. It was malicious, and I, for one, intend to see that some justice is done."

Meanwhile, there has been considerable controversy over whether the Church refused to move because it was ailing, or whether it

was ailing because it refused to move.

Several things do seem certain, however: first, there was a serious accident in which the Church and the Twentieth Century were involved; secondly, for whatever reasons, the Church was either moving very slowly or not at all; thirdly, the Twentieth Century will recover; fourthly, the Church is in critical condition.

One Physician who happened to be near the scene of the accident was reported being quite optimistic about the prognosis. "Massive injections of Commitment, Love, Concern, Rationality, Imagination and Sense of Humor could bring about immediate recovery." He said, "Of course, a physician can only prescribe. The patient must also be willing to accept the prescription." He continued, "And therein lies the real problem." When asked what would happen if the patient refuses such injections, the physician responded that when the patient got too weak to refuse, they would probably be given anyway.

The Twentieth Century, meanwhile, seems to be having some difficulty maintaining its balance. Long-time friends, however, report that this is a chronic condition, and obtained before the accident. There have been some rumors that the Century has been dealing with the Church in secret recently in an effort to help solve the balance problem. Other spokesmen for the Century vigorously deny any such statements.

By Rev. W. F. Misterek and  
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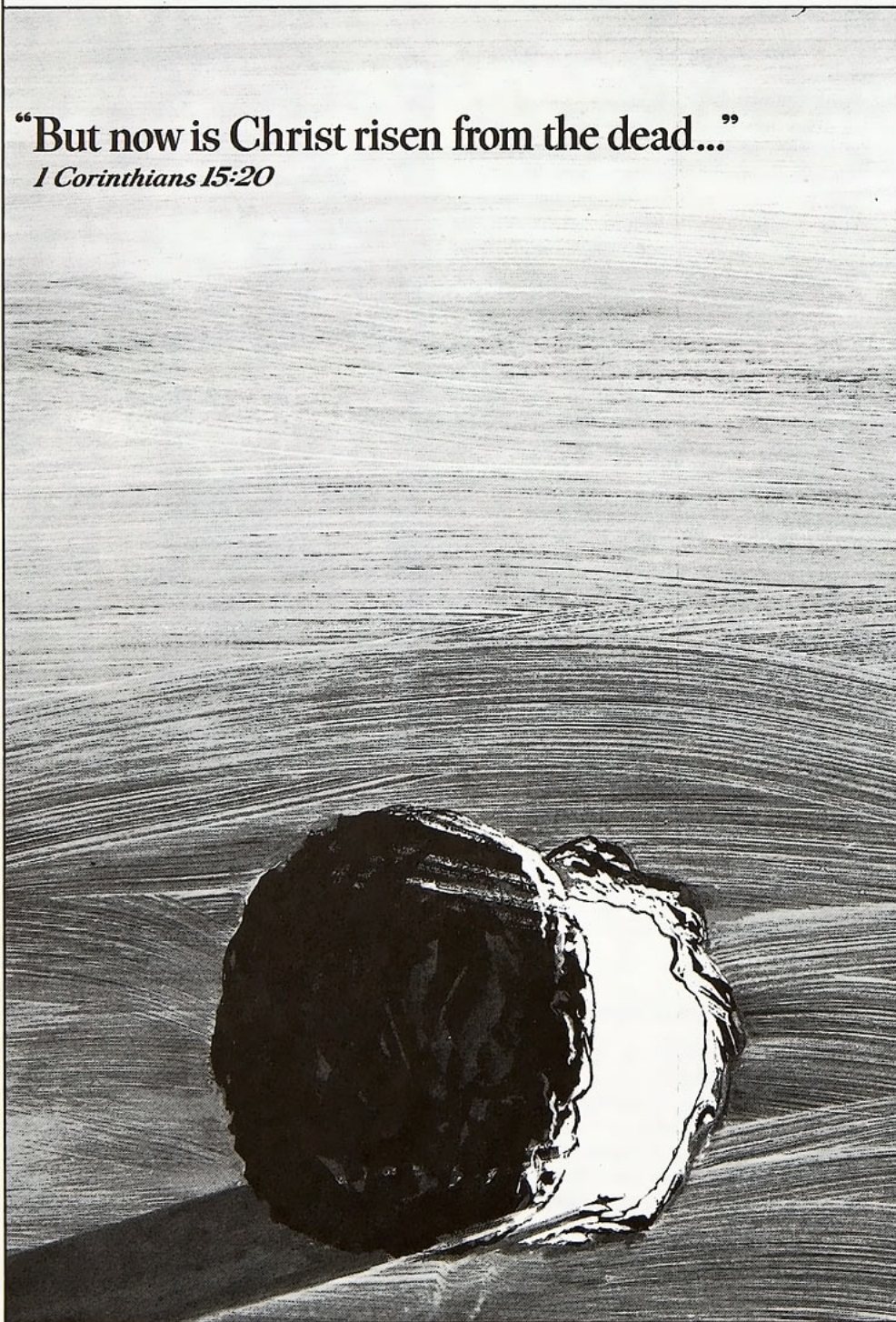
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**Aid Association for Lutherans** **Appleton, Wisconsin** **Fraternal Life Insurance**  
*Common concern for human worth*

**"But now is Christ risen from the dead..."**

*1 Corinthians 15:20*



# Truth

**A PHILOSOPHICAL ESSAY**

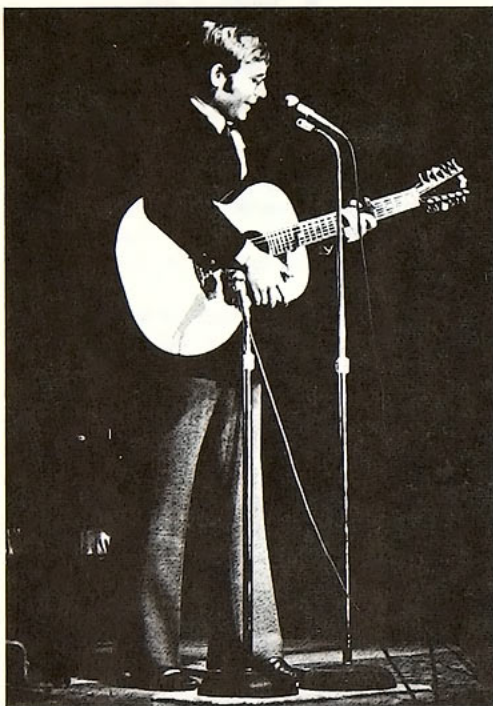
**by Thomas E. Will**

What exactly is truth? Is truth what man has perceived it to be through the centuries? Is it a static commodity that never changes and is unalterable? Is truth the same for me and everyone? Or does it change from time and place?

There is no such thing as an absolute truth. Truth is only what we believe it to be. Basically, it is dependent upon the conditioning that we have received throughout our life. Take, for instance, the classic example illustrated in the book, 1984. When the interrogator puts the question to the prisoner, "What is one plus one?" he initially replies, "Two." This reoccurs until the interrogator has convinced him that one plus one equals three. This then becomes truth to him. Thus, truth is only what we believe it to be. If we convince ourselves that A is Z and B is D, then they are what we believe they are and this is truth to us. Truth is dependent upon each individual's unique perception of an event, situation, or an idea. This unique perception has come about through the conditioning that society, culture, peers and family have imposed upon us. Truth ultimately is what society believes it to be.

Now let us turn our attention to the fallacy of universal truth or truths. Some persons perpose that what I believe is truth is also what a Chinese will believe is truth. This is a gross falsehood because of the different factors that have influenced his conditioning. Take, for instance, the concept of God. In a Judeo-Christian society, or culture, the concept of God is accepted as an absolute truth. Why is this? Is it because they can see, feel, or hear their God? If this were the case, then their religion would be a universal concept accepted by all. In reality, the Judeo-Christian God exists because the individual who belongs to this cultural group believes this concept to be valid. To a member of the Communist Party in China, the concept of God, as we understand it, is a lot of superstitious nonsense. This is the result of the conditioning he has received. What is true is really only in the eye of the beholder. If I deny and chose not to believe in God, then he does not exist for his existence is dependent upon my belief in him. The same holds true for any concept. What is real to me is not necessarily real to another human being. It depends entirely upon the individual's perception of the situation. Reality is a matter of the human mind and that alone decides which concepts it shall accept and which it shall deny. The majority of the human race accepts the concept of light as a valid one. But what of the blind man who has been blind since birth?





## "This is going to be the biggest Monday night on campus."

(This news release was published in area college papers. Ed.).

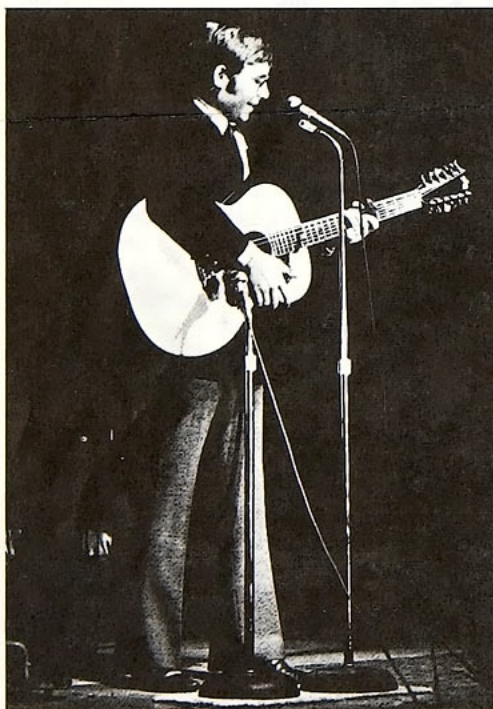
John Denver plays a two hour concert at eight o'clock Monday, March ninth, at Concordia College in St. Paul.

Denver has been playing colleges lately, and has consistently gotten bravos and bouquets from the review stand. If you've heard his album you can understand why he makes it with thinking people. Not only did his "Leaving on a Jet Plane" click nation-wide but he can come on like a brain surgeon with a scalpel of satire anytime he feels like it. His "Ballad of Spiro Agnew" runs something like, "I will sing a song of Spiro and all the things he's done." That's the whole song and it lasts fourteen seconds. His "Ballad of Richard Nixon" lasts seven seconds so use your imagination. (The seven seconds are silent ones.)

John Denver has been around. He got his big break when he was chosen as Chad Mitchells replacement for The Mitchell Trio with whom he cut three albums over three years. Prior to this he played coffee houses solo.

No doubt people in this area know more about John Denver than they do of Concordia College in St. Paul. The people there aren't too concerned about publicity - they just want everyone to come and dig Denver. The Lutheran Memorial Center Auditorium is located on the corner of Hamline and Concordia in St. Paul. There is parking on the street and a lot behind the building.

Tickets at the door will go on sale Monday evening about seven o'clock for two dollars each. Bring the kids, it's clean.- R.G.



cont. from p. 3 col. 3

Light does not exist in this man's mind, for how can he possibly perceive it? Thus, to this man light does not exist except as a word in his own language. The same holds true for any other element in our environment that we cannot perceive. For an element to exist, our senses must perceive it, or, we must believe in its existence.

Thus, truth is only what we believe. It is not a separate entity by itself.

(Ed. - We invite your comments).

